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THE
HISTORY
OF THE
COPHTS,
Commonly called
JACOBITES,
Under the DOMINION of the
Turk and Abyssin Emperor.

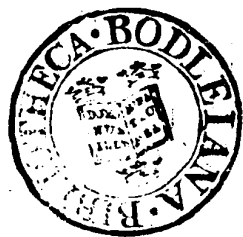
WITH
Some Geographical Notes or Descriptions
of the several places in which they
live in those DOMINIONS.

Written by a Learned Native of CAIRO,
JOSEPHUS ABDACNUS,

And now lately done into ENGLISH
from the Original in LATIN,
By Sir E. See Baronet in Hertford-shire.

The Second Edition, with Alterations and Amendments.

L O N D O N,
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Advertisement.

HAVING already given some Account of the several Reasons and Inducements to the first Impression, and a Second now appearing something more free from that Leprosie of Mistakes, with which the former was perfectly over-run, and so corrupted, and defac'd, as with the Flie, the *Ointment*, That it was impossible for any one to look upon it with too much patience, who had seen either the Original, or Copy from whence it was drawn, too diffe-

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To the Reader.

rent almost to be thought a Kin. I shall only say, That I cannot repent the Hours I seriously imployed in rescuing so good an Author, as *Josephus Abudacmus* concerning things done in his own Country, and the Manners and Customs there; which no Person could possibly know better than himself: For though the Original in *Latin* might remain among some of the Learned, yet I could not know where, nor did the Town, as I could learn afford it; so that it could be but in few hands, if any, and in *English*, I am satisfied in none.

The Reader being thus preadmonished, he'll excuse me I hope for the respect I have shew'n to this ingenuous labour, by translating it into *English*; an office, perhaps he would have thought no Person uncivil in performing to any Friend of his, if in case of *Josephus Abudacmus*. In short, in that I have rescued this short, but compendious Commentary from the Grave, though with never so lame and imperfect

To the Reader.

imperfect a hand, I cannot but say I am extreamly well satisfied, it being sufficient for me, who could never yet think myself capable of meriting any thing, that out of a sense of so mighty a Favour from a generous Stranger, as the discovery of the Customs and Manners of his Compatriots, I have endeavour'd to preserve his Ingenuous *Off-spring* from Oblivion, the very least return certainly we can make him; and supposing it not to have suffer'd too much in its conveyance, I cannot but promise my self, it will be highly acceptable to all confessed Lovers of Antiquity, and Truth; it like a Prospective, to which the Learned Mr. *Dryden* compares History in general, as it were, carrying our Souls into *Ægypt*, and treating us with a fair account of what passes there on all solemn occasions amongst a People, of whom we cannot but be so curious as to enquire; rectifying our Opinions, and presenting us with a fuller account than we

To the Reader.

have ever yet had of one of the most Ancient, though Erroneous Sects in the whole *East*. In fine, If it be disgusting to the Reader, I dare promise him one compensation, he shall never more be offended in this Nature, by one, who only desires his Ordinary Candour in construction, and bids him heartily

Farewel.

E. SADLEIR.

T H E

T H E
P R E F A C E
O F T H E
Learned Publishers
O F T H E
L A T I N H I S T O R Y.

THE Christian Faith, having been heretofore planted in Ægypt about the beginning of the Gospel, by the Holy Apostles; and especially by the good success and Preaching of St. Mark, encreased abundantly in a little time, according to the most fertile nature of that Soil. The Learning of that fruitful Country, having, as it were, predisposed them for those Mysteries, and by fitting their Minds thereto, served as a handmaid to Theology. Here Amonius, Pantœnus, Clemens, Tatianus, Origen, and not to name any more, the incomparable Athanasius were born: Here

was

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was first begun and cultivated the *Ascetick Discipline*: Here were the *supputations of time*, and the perpetual designation of the *Feast of Easter*, and from hence propagated by *Circular Letters* to other Churches. Here lastly, in the space of a few Months were destroyed One Hundred and Forty Thousand Men under *Dioclesian* for the *Christian Faith*, and Seventy Thousand banished, which *Tyrannical Effusion of Christian Blood*, does, and deservedly, give date to *Martyrdom* it self; from which dreadful and barbarous destruction we count as from an *Æra*: And never any where, certainly, did the *Christian Religion* extend its roots with more felicity till the *Third Age*, in which it brought forth *Arrius*, and with him a most pestilent brood of *Heresie*, which was scarce extinguished by the *Council of Nice*, and the pious care of the *Princes*, and *Orthodox Bishops*: But immediately after, to wit, in the *Fourth Age*, up started *Eutaches*, *Superiour of a Monastery at Constantinople*, and broached new *Errors in the Church*; who flying, after his condemnation, by the *Constantinopolitan Council*, to *Dioscorus Bishop of Alexandria*, unhappily obtained from that pious Bishop a defence of his *Heresie*; by which means the infection being spread through *Ægypt*, it there received name and increase from one *Jacobus Syrus Baradiensis*, and prevailed yet more and more in the next Age, viz. under *Leo the Little*, and *Zeno*, *Isauricus*, and *Anastasius*, his Successors, until it was reduced under *Justin* and *Justinianus*, who fortifying the *Decrees of the Council of Chalcedon*, with the secular arm gave the name of *Melchites*, or *King-followers*, to the Orthodox

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Orthodox Christians; *Melchi* in their Language signifying *King*. Now at that fatal period when the *Dissenters* were too severely used, and the *Magistrates of Alexandria*, were too immoderate in the punishments of them, the *Saracens* made an irruption into *Ægypt*, and the distressed *Jacobites*, who by their daily ill usage had been too much exasperated, and were more evilly and maliciously forced into Arms for the common safety; and add to this, had as much cause of fear of their fellow *Christians*, as of the blasphemous Enemies of that sacred Name, they fled to *Mahomet* for succour, upon which the *Impostor* is reported to have said; Do good to the *Cophi of Ægypt*, for they are related to you both by *Blood and Marriage*; and he that does hurt to a *Cophti*, does hurt to me.

Now the *Ægyptian Copht*, easily submitting themselves to the *Mahometan Yoke*, being mildly used, found a much more gentle *Slavery* than the other *Christians*, whence even to this day they far surpass them in number; and *Cyrillus Patriarch of Alexandria*, in his Letter to *Vytenbogaen*, Anno 1613. assures us they surpass the *Greeks* in number ten times; adding this half Verse or Hemistich out of *Homer*.

— πολλαὶν δούδης δουράτο.

As to the present state of them, they being not only different from us in their Religion, but also distant so far Eastward from our Europe; what account we hear of them is either wholly fabulous, or through studiousness of Parties very unsincere; for such is the inward delight of travellers in fiction, that instead of presenting us with the true Histories of things, and

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and setting them before us in their proper colours, they treat us only with a banquet of hear-sayes and impossibilities; and for such who differ from us in Opinion, we do nothing, for the most part, but load them, with the most odious calumnies and criminations: So that Josephus Abudacnus a man born in Cairo, and of unexceptionable truth and integrity, and a sufficient witness of things done in his own Country, having compiled this short Commentary of the Manners and Customs of his Compatriots, we thought it not improper to present it to the Publick; especially since it takes up so little time and cost, either in Printing or Perusing, and we hope will be grateful to Learned Readers:

Farewel.

THE

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The TRUE
HISTORY
OF THE
JACOBITES,
OR,
COPHTES
OF
Ægypt, Lybia, Nubia, &c.

CHAP. I.
Of the Jacobite's NAME.

MAny of the ancient Doctors have desir'd to know the Origine of the *Jacobites*, and the Name of those from whom they derived; for they are many in number, as we shall shew hereafter, and both had, and have still, many Errors in their Religion. They are not only call'd *Jacobites*, but *Cophites* also; and by most of the Papists

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in Europe, *Christiani per Cingulum*, or *Christians of the Girdle*. As to the Origine of their Name, the aforelaid Doctors think they took it either from their ancient Patriarch of *Alexandria*, for they are Subjects of that See, or from some other Saint; namely, *Jacobus Syrus Baradiensis*: but this does not seem certain, for in the Catalogue of their Patriarchs, as it is in their Sacrifice of *Mass*, there is no mention made of that Patriarch; therefore the most probable Opinion is this, that they are descended of the ancient Patriarch *Jacob*, the Son of *Isaac*, the Son of *Abraham*, often called *Israel* in Holy Writ, as afterwards, when we come to treat of their other Name of *Cophes* shall be seen; and indeed, was not this a great Truth, a multitude of *Hebrews*, which are now living in *Egypt*, should be called *Israelites*, and not *Jacobites*. But because the *Hebrews*, which are known throughout the rest of the World, have gotten to themselves this Name of *Israelites*, they are willing to differ from them by this first Name *Jacobite*, and not *Israelite*, altho' they agree together in Circumcision: add to this, that they are *Christians* and not *Hebrews*, and do this to distinguish themselves from other Nations, which are living with them in the same Countries. They have therefore no other Author to whom they owe the Name of *Jacobites* but the before-cited Patriarch; and this also I can my self affirm, that in their Exhortations as well publick as private, I have heard them called *Israelites*, and the Flock of *Israel*.

Of the Second Name.

They are also stiled, as we said before, *Cophi*, from *Cophetes*, a very noted place in *Thebais*, it being a common trading Town both for the *Egyptians* and *Arabians*, lying towards the Red Sea; and which gave name to all *Egypt*, as it is, *αἰγυπτὸς*, or *κοῖτος*, or *τὸ κοῖτον*: which signifies the Land or Country of *Cophites*.

Of

Of the Third Name.

YOU will wonder, it may be, and not without reason, why they should be called by the *Europeans*, *Christiani della Ceintura*; that is, *Christians of the Girdle*: but you will cease that admiration, when you know the cause. The *Cophes* as we shall shew more at large in the Chapter of Baptism, at the Receiving of their Sacraments, use a certain Girdle wherewith the Priest is accustomed to gird him, who receiveth the Sacrament, which they call the Girdle or Band of Chastity, or *Cingulum Castitatis*, as our Saviour calleth it in the Gospel, and from this Ceremony they have obtained this Name.

CHAP. II.

Of the Antiquity of the COPHTS.

Hitherto have we treated of the Name and Origine of the *Jacobites*, and having proved them to have been descended from the Patriarch *Jacob*, it must of necessity follow, if you enquire of their Antiquity, that they were long before our Lord and Saviour *Jesus Christ*. And after his coming, as Ecclesiastical History telleth us, they were converted to the Faith by St. *Mark*, then Bishop of *Alexandria*; and after his Martyrdom, those that adhered to his Opinion, dispersed his Doctrine thro' all *Alexandria*, *Egypt*, *Lybia*, *Nubia*, &c. in which Countries they are still living. If you enquire after their Number, I answer, There were more of them in the Primitive Church, before they were subject to the Barbarity and Tyranny of the *Turk*, and to that Cruelty, which the *Mahometans* have exercised upon them. But besides these Coun-

tries which are filled with *Jacobites* or *Cophites*, there are several others to be found, in which they are not wanting, as all *Ethiopia*, and part of the Island of *Cyprus*, so, that they differ one from the other not in Religion, but in their Country; The Patriarch of *Alexandria* ruling all those Countries in Spiritual Matters, and giving them their Bishops, Metropolitans, and the like: and again, those *Jacobites* living in any Episcopal City or See, cannot lawfully Elect or Consecrate any Patriarch without their Consents and Approbations before obtained; of which hereafter.

CHAP. III.

Of their Spiritual Government.

Enough seems to have been already said of the Name and Origine of the *Jacobites*, now we are to speak of their Government in Matters Spiritual; but before I commence, you must know, the *Jacobites* do not in all places enjoy the same liberty, for those that are free from the Injury and Jurisdiction of *Pagans* and *Mahometans*, enjoy a more ample liberty in governing the Church, and such as do the *Papists* and *Greeks*, as many Historiographers relate; but those that dwell in *Egypt*, *Lybia*, *Nubia*, *Thebais*, &c. and are compell'd to bear the Tyranny of the *Turks*, and to obey the Commands of a barbarous Emperour, are not truly so free. But now how they are govern'd in Spiritual Matters, we shall see in few words.

Amongst the *Jacobites* the highest Dignity is that of their Patriarch, as they call him, and he takes his Power from the Vice Roy or *Bacha*, who Commands in *Egypt* in place of the Emperour; his Office is to exercise his Power on the Christians in Spiritual Things. For Example, if any *Jacobite*, having forsaken his Religion, does embrace that of the *Greeks*,
Papists,

Papists, or *Armenians*, then he may, and even ought, to call him to an account: but if he be turned *Mahometan*, then he cannot; for they are Masters, and it is not lawful for Christians to contend with those, whom they serve; but if he lives in those Countries, which are not subject to the *Turk*, as in *Ethiopia*, he may call him, and require a reason why he did forsake his Religion; nay, indeed, pronounce an Anathema against him; but this is rarely done in these times, the Patriarch fearing least he that is so used, should turn *Mahometan*, amongst whom there is no Salvation, the *Mahometan* not caring to be saved by, or in *Christ*. And this only Power he now possesses, for he is not secure as to the things belonging unto the Church, such as Tythes, First-fruits, Marriage-fees, or Alms which are given by Christians at or near their Deathbeds, or those things used to be given by such as receive the Sacraments of Ordination and Confirmation, &c. for concerning these things, he can move no Controversie with the Subject. For whether he can give, or not give, perform, or not perform what is appointed, it is the same thing, he must wait upon his charitable disposition and kindness; and so much for the Spiritual Government of those, who are under the Dominion and Empire of the *Turk*.

C H A P. IV.

Of the Election of the Patriarch, Archbishops, &c.

When the Patriarch, who held the Keys in Spiritual Matters, is dead and buried, the Canons of the Church do publickly exhort every one to pray to God, that he would please to assist each one with his Holy Spirit, that a new Governour of the Church may be chosen, which may be acceptable to his Divine Majesty, and to Men, and presently Convoke by their Letters, the Arch-Bishops, and Bishops, who, as soon as they are come together into the Cathedral Church, choose one of the ancientest Monks of the Hermites, who seems to be a truly Penitent, and to have strictly exercis'd Fasting and Continency, and all other Vertues belonging to the Mortification of the Flesh. But when any one is chosen, they do not declare who it is; for as soon as any of them knows he is chosen to that Dignity, he flies, and does not willingly accept, but they take and lead him by force into the Town, and intreat him with many supplications that he would vouchsafe to be Pastor of their Church, since he was chosen by the Arch Bishops, and Bishops, conducted by the Holy Ghost: He opposes with many Words and Tears, professing himself insufficient for so great a Charge, but at last overcome, as it were, by their importunity, he accepteth. Then he is brought to the *Bacha*, or Vice-Roy for that time in *Egypt*, by whom he is constituted Patriarch of the *Jacobites*, and from whom he receives a Grant of his first Petition; which is, That he may Govern the Church, according to the Institutions of their Ancestors. And so much for the Election of the Patriarch; let us now speak of the Bishops.

They

They are chosen almost in the same way as the Patriarchs; for they are taken by force, and conducted to the Patriarch, who admonishes them not to wave any longer so sacred a Function, but to submit themselves to it, remembering that they are both Elected and Called by the Holy Ghost, who can render facile to them what they think hard and difficult; to whom, as soon as consenting to take on them the Office, is given either by the Patriarch, or the *Bacha*, after the same manner, a *Faculty*, that it may not be lawful for any Person under their Charge to disobey, or contend in any thing.

As to the Election of the Arch-Bishop, the Patriarch together with the Canons assemble in the Church, and having chosen him, he receives Authentick Letters from the Patriarch and Vice-Roy, or *Bacha*, and such a Power as is usually given to an Arch-Bishop, and so after his Consecration is sent into the Province, which is allotted him. The same way are chosen Prebendaries, Priests, and Superiours of Convents, who all refuse at the first, but at last overcome, as it were by entreaty, do accept. Of which number none receive this Authority from the *Turk*, nor his Confirmation, but *Abbots* and Priors of Convents, the others requiring not such a one, because under, either the Patriarch, or some Bishop.

C H A P.

C H A P. V.

Of the Consecration of the Patriarch, Arch-Bishops, and Bishops.

Since it is not a daily, but a rare thing to Consecrate a Patriarch, we will in few words give some account of that Ceremony. The Election of the Patriarch being made, as we said before, in the Cathedral Church, and Notice being given to all People of the certain Day of his Consecration, all the Citizens and Inhabitants of *Memphis*, and many Strangers come flocking into the Church, where the Consecration is to be solemniz'd, and not only many Christians, but many of the principal *Turks* and *Mahometan's* flock thither, for as this Ceremony is seldom to be seen, so when it is, they husband the opportunity. This then is the Order of Consecration.

At Midnight after Mass is begun, and the Introit is over, one of the Seven Bishops who begun it, leaves all the rest, and goes into the Sanctuary. The Second goes on with the rest of the Mass: to the Second the Third succeeds, who also takes his turn as to the Celebration: the Fourth to the Third; and so to the Seventh, who after he has sung the Preface, gives over the rest of the Mass, and goes with the other into the Sanctuary, as we shall see in the next Chapter, which is encompassed with seven steps, and in which is in the middle an Altar where the Mass is celebrated, upon which steps stand the seven Bishops, upon every step one, upright in his Pontifical Habit and Mitre, at which time, the *Canons* of the Church, and other Ministers of the Sanctuary there assisting, having on a Linnen Surplice, and a Girdle, of which we spoke in the third Chapter, and a woollen *Ephod* on their Heads, call the Patriarch, and when he is come to the first Bishop who

stands

stands upon the first step, he reads to him a certain Period of the Pontifical-Book, placed near his Head, and encouraging him to hope, that God will endue him with his Grace whereby he may Govern his Church, after which, he breathes in his mouth, saying, Receive the *Holy Ghost*: which done, he takes the Mitre from his Head, and the same does the second, third, and fourth Bishop, and so to the seventh, on the seventh and last step; and when he is come to the seventh step, seven Canons of the Cathedral bring to him the Pontifical Habit, each tending him that part of the Garment which he is to put on, the first a sort of Linnen which he wears about his Shoulders; the second the Surplice; the third the Girdle, &c. adding some special words appointed to each part of the Garment, when he is clothed he sits upon the highest step, and all the Bishops taking from him the Mitre, he puts another upon his Head, all the Bishops and Canons in the interim kissing his Hands, and promising him Obedience. Which done, the Patriarch descends from the steps, and begins to celebrate Mass, and administer the Sacrament of the Eucharist to the Bishops, Canons, Arch-Deacons, Deacons, &c. who are assisting in the Sanctuary. Hitherto of the Consecration of the Patriarch, as to the Arch-Bishop's there is nothing peculiar but what is described in the Pontifical Book, and is performed by the Patriarch alone, celebrating the Mass together with all the other Ministers, who assist him; then all the Bishops, or three of them kneeling, kiss the Hand of the Arch-Bishop, who is set in a Chair on the Left-hand of the Patriarch; and this is done before the Consecration of the Sacrifice of the Mass. The same manner is observed in Consecrating a Bishop, for he is consecrated by the Patriarch, and nothing more is done to him, but what belongs to the Arch-Bishop, the Patriarch breathing upon him, and saying, receive the *Holy Ghost*.

of

Of the Consecration of Priests, Deacons, and Sub-Deacons.

IT is after the same manner with that of the Papists and Greeks, of which we shall speak in few words, when we come to treat of the Sacrament of Ordination.

C H A P. VI.

Of the Form of the TEMPLE.

AS the *Jacobites* observe some Ceremonies which the Christians do not use, so their Churches differ in some manner from those in *Europe*, and other Countries, having three partitions or Wings, and three Sanctuaries; in the first partition, near the middle Sanctuary, are all the Ecclesiasticks, Nobles and Singers; in the second, the Common people, and those which are poor; and in the third, the Women. But in the Sanctuary, viz. the middle, only the Priests and their Ministers, to wit, Deacons, Sub-Deacons, &c. it being not lawful for any of inferior Orders to enter into it; the other two Sanctuaries are of each side, where they generally use to do what belongs to the Ministry, and these are used by the *Jacobites* on *Palm-Sunday*, and the Feast of the Nativity of our Saviour *Jesus Christ*, which we call *Christmas*; the reason of which you will see in the Chapter following. Besides these three platforms, there are other particular places, as the Vestry, where the Priests and Ministers put on their Garments; another where they put their Reliques and Images, &c. to which they are much addicted; and a third, where is the Font of Baptism, &c. and these places are all round the said Wings or partitions; in the third wherein the Women are, there is sometimes in the middle a Pool, which on Twelf-day, or *Epiphany*, is filled

filled every Year with Water; of which in the next Chapter. There are likewise, in these three partitions, *Oratories*, which do serve for other Religions, as *Ethiopians*, *Armenians*, *Chaldeans*, *Gracians*, &c. wherein on Holy-days they are wont to celebrate their Masses.

C H A P. VII.

Of Ecclesiastical Ceremonies.

THEY have some particular Ceremonies quite different from other people, which they boast to have received from their Ancestors, and which they dore upon so much to this day, that they think it unlawful to depart from them, so much as a hair's breadth; such are those observed on the LORD's Day, and other Holy Feasts of Apostles, and Martyrs. On the Sabbath, or Preparation before the Lord's Day, or Eve of any Saint, they come all together into the Church, whither Men or Women, with naked Feet, and such as are able, bring with them a Mantle, or Covering, with which they invellope themselves, when they come to sleep that Night in the Church, whose Floor for this purpose is covered with Matts or Carpets, according to the Dignity of the place; and when the Evening-prayers are ended, all, whether Clerks or Laymen, sing together in the Chaire, the Orations and Psalms belonging to the Evening-Service; which finished, they go all into several places to sleep, only the place, where the Women are, is shut up, that Men be not amongst them. But those that are near the Temple, sleep in their Houses, who being call'd by a Clerk, an hour or two before day, come and joyn with the rest who slept that Night in the Church, and having girded themselves, go with the Priests and other Ministers into the Chaire, where they begin Martins, or Morning-prayers, after which they sing the Hymns, and Canonical Hours, as they call them, viz. the first, third, and ninth Hours, which Hours Morning and Evening contain

forty eight psalms to be repeated by turns ; the Priest and the chiefest of the people singing every one a psalm in the *Arabick* Tongue, besides the Lessons and Gospels which are first recited in the Coptic, and then in the *Arabick*, that all may understand ; the prayers are only read in the Coptic. Which done, the Priest, with the Deacon and Sub-Deacon, and Acolytes, who serve always at Mass, begins it, and when they are all bowed down to the ground, recites the Introit, before the Door of the Sanctuary, in the Coptic Language, which performed, he enters into the Sanctuary with the Ministers, having all Censers in their hands, and goes three times about the Altar and blesses it, then comes the Clerk to the Door of the Sanctuary with the Host, Wine, and Water, all which the Deacon receives in the Sanctuary with great modesty, and lays them before the Priest, who puts them all in order to be consecrated. Then he begins some Orations and Hymns, and the people sing with him, and if there be any Story of a Saint belonging to the day, the Priest reads it in the Coptic Tongue ; which done, the Sub-Deacon begins the first Epistle, taken out of the Old Testament, also in the Coptic Language ; then another, *viz.* Sub-Deacon reads two Epistles in *Arabick*, one taken out of St. Paul, and the other a general one ; and after he has recited some few Hymns and Orations, he reads the Gospel appointed for the day. Then the Priest solemnly begins the *Preface* in the Coptic, and is followed by the Choir that sings the rest, and the Litany, which the Priest alone repeats in the Sanctuary with a clear and audible Voice in the same Tongue, and when the Preface is ended, then he consecrates Bread and Wine, the people attending to him with great Devotion, which done, the Priest takes first the Sacrament, then the Deacon, Sub-Deacon, and the other Ministers ; and if there be any of the people present, the Priest gives them of the same Host, and the Deacon in a Spoon of Silver or Gold gives them of the Blood. So that they all partake of one Host or consecrated Bread, which weighs one pound at least. But before the distribution, the Priest holding of the Cup, and the Deacon having the Host upon a plate, they go out of the Sanctuary face to face, that is mutually looking

looking upon another, so that he that goes foremost goes backwards, like a Sea-crab, so they go thro' the Choir, and the two said Partitions ; then after the same manner, the Deacon turning his face to the Priest, they return into the Sanctuary, the people kneeling in the mean time uncover'd with great devotion ; which done, in two or three hours, or thereabouts, the Priest washes the Cup and Plate with his hands, and before they are dry, drinks the Water, remaining still at the Door of the Sanctuary. They run all to him, he touches their faces, and blesses them ; and when they begin to go out of the Church, the Choir sings Hymns and Psalms in the Coptic Tongue, and a Clerk stands at the Church-door with a Basket of unconsecrated Hosts, of which he distributes to every one.

Of the outward Sanctuaries mentioned in the sixth Chapter, Of the Form of the Temple.

These two outward Sanctuaries are us'd but three times in a Year, on the Day of the *Nativity* thrice, for three several *Masses* are celebrated on that day, and of necessity three Priests officiate, and each one in his Sanctuary celebrates one *Mass*. Secondly, On *Palm-Sunday*, which is very much observed amongst them. And Lastly, On the Feast of the *Exaltation of the Holy Cross*. For on these three Festivals the Priests make three Crosses of Palm boughs, and bless one in each Sanctuary, and this done, go a processioning together with those that are in the Church, and cast the Crosses into the River ; But keep the other consecrated Boughs in their Houses.

The *Pool* in the third partition, or Womens Apartment, if you enquire after, is filled on the *Epiphany* with Water ; for then they commemorate *Christ's Baptism* ; and the Patriarch himself, if present, consecrates the Water, but if absent, whoever then is chiefest in the Church, does his Office, and consecrates it. Which done, and many other Ceremonies, Hymns, Psalms, Epistles, and Gospel being over, he that is chiefest

chiefest in Authority having put off his Cloaths, and layed them aside, goes into the *Pool* and plungerh himself therein four times, which he does in the four corners of the pool, in form of a Crofs; and the rest also following his steps, in memory, as it were, of Baptism. And that Day is called *Guites*, which is as much as to say, *Submerſion*: And this Ceremony of the Consecration of the Water holds for two or three hours, many Lamps and Candles burning during all that time.

C H A P. VIII.

Of their Consecrated Garments.

BECAUSE they are the Sons of *Jacob*, and are from thence call'd *Jacobites*, as one may see in the first Chapter, they for this reason observe almost all the Jewish Ceremonies, and use part of their sacred Vestments to this very day. They use, for instance, a woollen Cloak on their Head; which they not only wear which serve in the Church, but those also who will enter into it, otherwise they must not enter. They wear also a long Linnen Garment reaching to the ground, and set with Jewels, in mode of a Crofs, at their backs and breasts, and in their neithermost and lowest parts, and in the flaps or sleeves, near the Arms and Hands; but if the Church be poor, then they use Silk instead of Jewels; and when they have got on this Garment, they gird themselves with a Girdle, of which we have so often spoken, and the Priest only carries the *Maniple* in his Left hand, for the other Ministers, *videlicet*, Deacon, or Sub-deacon, or any of the inferiour Orders cannot do it; and this is their constant use. But at Solemn Times, when no Bishop celebrates Mass, the Priest, Deacon, and Sub-deacon, wear a Cloak, or *Pallium*, with a Hood upon their Heads over the woollen Cloth; but the Vestment call'd the *Stole*,
none

none wear but the Bishops. They have also some Vestments made with Silk, which are of use when they administer the Sacrament, *viz.* when the Deacon touches it through a Garment, and not with his bare Hands.

They use likewise several other Ceremonies observed under the Old Testament, as the keeping themselves free from dead Bodies, and many other things recounted in Holy Writ, as also from unclean Beasts, from blood, from Things strangled, and many others commanded to the *Jews* under the Old Law, in the observance of which they shew themselves very rigorous.

C H A P. IX.

Of their Sacraments in general, and their Use.

SACRAMENTS amongst the *Jacobites*, as amongst the *Papists*, *Greeks* and *Armenians*, are Seven in number; but yet all not equally observed; for instance, Extream Unction, and Auricular Confession, are not observed with the same rigour as the other five. So the Sacrament of Confirmation is given together with Baptism, neither is there any Order in receiving of any of them, but all things are confus'd. So do they give to newly baptiz'd Infants the Sacrament of the *Eucharist* in both kinds, and often the Sacrament of Orders, with the other two, excepting the Priesthood, which is given only to such as are five and twenty years old. As for *Auricular Confession*, Lay-men are wont to use it sometimes before they receive the Holy Communion, but Ecclesiasticks very seldom. As to their *Marriages* they are commonly celebrated with Musick and great pomp.

C H A P. X.

Of B A P T I S M.

WE have said in the Chapter of the Form of the Temple, that there was a place designed for a Font of Baptism, wherein is a Receptacle, which in time of Paptism they fill with Water, and that being done, the Priest having first put on his sacred Vestments, comes together with all the other Ministers to the Font, singing various Orations and Hymns first begun by the Priest in the Coptic Tongue, then follow the *Epistles* and *Gospels*, as we said before in the Celebration of the *Mafs*. Which ended, the Priest begins to sing the *Preface*, and to repeat almost all the Orations and Prayers used at the Communion-Table; then he consecrates the Water, intermixing therewith a little hallowed Oyl and Salt. Then the *Bater Lustrum*; or person responsible for the Child, brings the Infant, which is to be Forty days old; neither is it lawful for any person, no not for the Mother or Midwife to enter the Church, unless necessity compels; and first a great many Lamps and Candles being light up, the Priest asketh this person standing before the Font, whether he will have this Child washed with the holy Water of *Baptism*; who signifying consent, he repeateth the *Exorcism*, and many other Ceremonies, according to the Custom of many Nations, and taking the Infant into his hands, putteth him three times into the Water, adding these words used by all Christians in this Sacrament: *I Baptize thee in the Name of the Father, of the Son, and of the Holy Ghost*: And taking a linnen Cloth, wipeth the Child, and confirmeth him with Holy Oyl, and anointeth therewith all his Joynts. After which the Priest dresseth and bindeth him with the Girdle before mentioned, and he cannot be by any one unt'y'd, unless by a Priest after the third day.

And

And then he again pulleth of the Infant's Cloaths, and washeth him with fair Water in an Earthen Vessel, which he afterwards flings into a River, or some other place, where it may pass away. But the Water of *Baptism* is convey'd through some hole into a subterraneous place.

Baptism is solemnly celebrated twice in the Year, first on the Sunday of the *Pentecost*, and then on the Sunday of the *Passion*, when as we have said, it is administred to Infants.

But as we remarked in the first Chapter, *Circumcision* is diligently observed, and that on the eighth day after the Birth, and this not only in the principal Cities where there is a great concourse of people, but also in Villages, and in the Country, with the greatest rigour.

C H A P. XI.

Of the Sacrament of Confirmation.

IN the preceding Chapter we remembred you of this Sacrament, when we said the Priest administred it to the Infant. The Consecration of the Oyl is by the Priest, as also Confirmation, and he does not stay till the Bishop celebrates. So that herein is a difference betwixt the *Jacobites* and the *Papists* in this matter, that with the latter the Consecration of the Oyl is only by the Bishop, but not with the former. *Confirmation* also amongst *Jacobites*, is given to Infants together with *Baptism*, but amongst the *Papists* they are given separately, and Confirmation is given only by the Bishop.

D

C H A P.

C H A P. XII.

Of Auricular Confession.

THE *Ecclesiasticks*, as we have observed, do very seldom use this Sacrament; a little oftner the *Laics*, and then it is severely and rigidly exercised. Many Historians inform us, that in *Ethiopia*, where this Religion flourishes, the Confessors take a great deal of Money of such as confess, notwithstanding they are forced besides to undergo a strict and rigid penance; but in *Egypt* they do not give Money, unless it be according to the ability of him that doth penance: and if he giveth nothing, then he is obliged to abstain for some time from the Temple. The penance which the Confessors are accustomed to enjoyn their penitents is sometimes so heavy, and for so long a space, that it often exceeds six Months, and sometimes a Year, during which time they are not admitted to receive the Sacrament of the *Eucharist*. And this for the most part is the nature of their penance; two or three times a week they abstain from Victuals, living upon Bread and Water, and bow every Night to the Ground fifty, or a hundred times, kissing it towards the *East*. They think there is but one sort of sin, and not different *Species* of them, as the *Papists* use to say.

C H A P. XIII.

Of the Sacrament of the Eucharist.

THE Ministers, who celebrate *Mafs* together with the *Priest*, receive, as we have said, the Sacrament of the *Eucharist*,

Eucharist, without that of *Confession*, every Sunday and Holy-day, using only the Eve before a Holy day to prepare themselves, by abstaining that Night from eating and drinking. And after the *Laics* have performed the penance, that their Confessors have enjoyned them, they come weeping and bare-headed with great devotion to the Door of the Sanctuary: There they stand, and holding some Linnen in their hands, the Priest gives them a bit of the *Host*, and the Deacon presents them with some Wine from the *Cup*, in a Gold or Silver Spoon. Likewise, if any small Children are to be washed with the sacred Water of *Baptism*; which Ceremony is also to be done at other times, besides those before-mentioned, they are brought by the *Pater Lustricus*, or by such like person, to the door of the Sanctuary; then the Priest puts a small piece of the *Host* into the Child's mouth, and having dipped his finger in the *Cup*, rubbeth therewith the Child's mouth. Likewise if any Infant be made Deacon, or Sub-deacon, which often happens when a Bishop celebrates *Mafs*, he is by him introduced into the Sanctuary.

C H A P. XIV.

Of the Sacrament of Ordination.

Mention was made of this Sacrament, when we treated of *Baptism*, where we said, excepting that of the *Priesthood*, there is no respect had to Age in conferring of any *Order*, all other, the greater as well as the less being conferred without taking the Age of any one into consideration. And this is the way of administering this Sacrament. If any Child is to be made a Deacon, who by reason of his yet-tender Age cannot perform the Duties of his *Order*, then one of his near Relations, either Father or Mother promises to observe them for him, till he grows of Age to keep them himself; and these are the Rules of the Order: To fast twice, *videlicet*, every *Wed-*

nesday and *Friday* in the Week, to abstain from Milk, and Victuals made with Blood, to mortifie his Body in *Lent* by fasting until the Evening, to go to Church on Holy days, and hear *Mafs*, &c. But none performs the Divine Office until he has attained to Priest's *Orders*, which he takes at the Age of five and twenty, and then he is obliged to observe the afore-said Rules. But he that is received into Orders, be they greater or less, first giveth his Name to the Bishop's Secretary, and a single piece of Money to the Patriarch, of about Three-pence English, and then at the time of Consecration the Bishop standing before the Door of the Sanctuary cutteth off his Hair, then putting his Hand upon his Head, blesseth him in form of a Cross, and therewith congratulateth him on his admittance into the number of the *Ecclesiasticks*: this being done, he enters into the Sanctuary, and sits upon his Pontifical Chair, and the Ministers, or those that assist at the Ceremony, having on a long Surplice and a Girdle, bring him a Girdle: then the Bishop confers upon him the other *Orders* as far as the *Diaconate*, and uses those Ceremonies which are used by the *Greeks* and *Romans*. If you enquire of me concerning the *Priests*, the manner is different as to them, for they are elected when they are absent, and are taken in the Church against their wills in time of *Orders*, and after several words and supplications, as if they were overcome by them, they are forced to consent; after which being clothed with the Sacerdotal Ornaments, they are conducted to the Bishop into the Sanctuary, and there by him ordained as has been shew'd, and is the Custom amongst other Nations. There is besides those *Orders* already mentioned, another, which they call *Alcominus*; those of that *Order* are either Canons or Confessors, which are established by the Bishop, as we have said in the *Priests Orders*, and after many Admonitions, ordained in the Temple, and indued with a power to absolve Sinners after Auricular Confession. He advises them likewise to take care of the Church, and to do carefully their Duties, and live so chastly that they may be Examples to others of Chastity, and from this Office they rise to the *Pontificate*, as we said in the Chapter of the Election of the Patriarch;

C H A P. XV.

Of the Sacrament of Marriage.

THeir *Marriages*, as we have said in the Chapter of the Sacraments, are celebrated with great solemnity and magnificence; and this is the manner of them in *Egypt*: The Bridegroom, and Bride, first ask leave of the Turkish Judge, for those that are under the *Turk's* Dominion, cannot take a Wife, except they first have obtained permission of the *Grand Seignour's Lieutenant*: This leave being granted, they go both into the Cathedral House, where they give their Names to be enrolled, and having paid a certain Sum of Money to the Patriarch, he appoints them the day when they are to be married. At the Day appointed they come into the Church, and having lighted up several Lamps and Candles in the second and third partition, where the Women use to be, they begin to sing in the first many Hymns and Prayers in the honour of the Bridegroom, and give him several private Exhortations; afterwards they conduct him into the third partition, commanding him there to set with his Spouse, then they sing some Lessons, and the Gospel belonging to *Matrimony*; and if the Bridegroom be a Deacon, he sings himself the Gospel laid on the Pulpit in the second partition, and first in the Coptic Tongue, and then in the Arabic. These Lessons are taken out of the Book of *Genesis*, where it is spoken of *Abraham* and *Sarah*, and out of the Apostle *St. Paul*, and the Gospel out of *St. John*, concerning the Marriage in *Galeez*. Which done, they lead the Bridegroom solemnly through the Church, with many Lamps and Candles, and singing many Hymns and Psalms, But if the Bridegroom be rich, they make several Fire-works, wait upon him singing and playing on divers Instruments of Musick, and spend so much sometimes in these things,

things, as amounteth to more than 3000 Crowns, English. As for the *Dowry*, which they call the Bond of *Matrimony*, the Husband is obliged to give his Wife, according to the Ecclesiastical Canons, five and twenty Crowns, *French Money*; but several of the Nobility observe not these Canons, and thinking it a dishonour to give so little, do often bestow, some One, some Five hundred, and some a thousand Crowns. The Spouse gives nothing to her Husband, but has Cloaths, Ornaments, and sometimes a House. When this Ceremony is ended, they are both magnificently conducted into their House, where they live in splendour many days, and take their pleasure; but the second Night after the Marriage, the Husband according to the Custom, goes into a secret room, and the next day early in the Morning, ought to shew them that are present the Sign of Virginity; that is, *Sanguinem illum qui effluxit ex perfractâ pelliculâ illâ*: called by all Physicians, the Sign of Virginity, or *Hymen*; which effluention uses to appear on the Linen; and if it does not, the Spouse suffers in her Reputation, and if the Husband pleases to use his Right, he may send her again to her Parents, who shall be bound to pay all the Charges he has been at.

CHAP. XVI.

Of the Sacrament of Extream Unction.

They very seldom use *Extream Unction*, or *Auricular Confession*, or *Eucharist*, for they keep none in the Church as do the *Papists* and *Greeks*; it is given only to them who are in their last agony, or dying; and if there be present a Minister of the Church, he exhorts the sick to be of good Courage, and to hope for a more lasting and better Life; but if no Minister be present, he is encouraged by either his Parents or Relations; and when he is gone out of this Life, his

Corps

Corps his brought into the Temple, where the Priest reads some Prayers and Hymns used at *Funerals*, which ended, they bury him either in the Church, or one of the other *Platforms* or *Divisions*; then they pray at home forty days for the deceased, and again at the end of six Months once, and as much at the end of the Year: Thus they do for their Gentry. As for the poor, or common people, they pray once only after the third day, as much after the fortieth, and the same at the end of six Months, and of the Year. And then mention is made of the time of his death, both at home and in the Church, whilst the Priest reading some prayers, incenseth, and puts some Frankincense in the Sepulcher. They also bestow many Alms upon the poor, and *Mass* is also said for the Soul of the departed.

CHAP. XVII.

Of the Worship of Images, and Reliques of Saints.

They pay Religious Veneration to the Images of Saints, and in this they surpass all Nations living under the Sun. They have, as we said in the Chapter of the Form of the Temple, some particular places wherein they set their Images. On Holy-days they light up Candles and Lamps before them, and if any adversity at any time happens, or imminent danger appear, they apply themselves to them, and with great devotion ask their assistance, bowing down to the ground, and beating their breasts with their fists, and also shedding of many tears. But they have nothing graven, because they think that an Idol, but only Images of Wood, pictured according to the manner of the *Greeks*, neither do they use any new Images as the *Papists* do, but only those of the *Virgin Mary*, and some Doctors of the Primitive Church, as of *Georgius Theodorus*, and also of *Martyrs*, as *Antonius Mar-*

cus,

cus, and of Holy Fathers. The Images of God the Father, or of the Holy Ghost, they have not; but that of *Christ*, and of the *Virgin*, they have painted together in their private Houses which they do worship with great devotion.

C H A P. XVIII.

Of Monks, and the Place of their Habitation.

THE *Monks*, and those that the *French* generally call *Religious* amongst the *Jacobites*, live much more strictly than those that live in *Europe*; for they observe the ancient Orders of *St. Anthony*, and *Macarius* which were the first amongst them, and inhabit to this very day those places wherein they lived formerly, as *Thebais*, and *Scytia*, which are parts of *Egypt*. They carefully abstain from all Victuals provoking sensuality, they live all their Life-time on Bread and Roots, and such things, excepting *Easter* and *Christmas*, and then they eat on Eggs and Fish, if they can get them any. They never goe into any rich or fine Towns. The *Priors* and Servants of the Monastery only go out, and the last of these, that they may beg. But if any through necessity, which we commonly call the Sovereign Law, is forced to go out, he obtains leave first of his *Abbot*, or *Priour*, who grants him a certain limited time; and if he return not within that time, he is punished, and forced to undergo a great penance. They pass whole Nights and Days in Prayers and Spiritual Exercises, except the *Laics*, who serve not at the celebration of *Mass*; but the *Clerks* of the Monastery ought to do their Office. They go not in silken or delicate Apparel, but in very poor and coarse; for none of them change their habit as long as they live; and if it happens to be sometimes torn, they cover it with pieces. They wear a Shirt, and upon it a Robe made of the coarsest Wool, and go barefoot in their Monastery, tho'

tho' sometimes they wear shoes when they go out; they wear also a Hood and a Cap in the Figure of a pot, but have no sign on their heads as the *Papists* and *Greeks* use to have. It is a Crime to a Woman to be in the Hermitage where they live, neither can any person, that is in the Monastery, go into a *Nunnery*; every Week almost they are appointed some Mechanick Work, as to sow the Ground, or to plow the Fields, or to grind at the Mill, or to bake in the Oven, or the like, so that they never find any time to spend in laziness, but employ their time either in working or praying. Their Divine Studies are the Lives of Saints, and some spiritual Books of Orations, wherein they are carefully to exercise themselves. In time of *Lent*, the greatest part of them that are more advanced in Age remain alone Days and Nights in Hermitages. But now of the sacred *Virgins*, which some call *Religious*, they are amongst the *Jacobites* as they are amongst the *Papists* and *Greeks*. They are always shut up in their Monasteries, and never go out; unless necessity forces some of them that are the chieftest, and have the Government, when it may conduce to the good and profit of the Monastery; in their Victuals they live in all respects as the Monks before-mentioned do, only they have no commerce with a stranger or person of any other *Tribe*, unless it be in the Monastery where they are shut, as in the Refectory or Choir, where it is lawful to them to see one another. None are let into the Monastery, unless they will be anathematized. Yet sometimes to some noble persons it is permitted to enter, that they may bestow their Charity, but they must first have leave from the Patriarch. Their Custom is to build these Monasteries in neat Towns near a Church, that they may hear *Mass* on Holy-days.

C H A P. XIX.

Of their F A S T S.

THEY are used to fast four times in the Year : And first in *Lent*, which continues from *Septuagesima-Sunday* to *Easter*, and is observed both by Lay-men, and also by those the *French* call Religious, and finally by all who have attained the Age of sixteen Years. They eat only of Bread and Pulses, and Herbs, which they are not to season with Oyl, and of these but once a day, and that is in the Evening. The second time of fasting is the *Advent*, from the fifteenth day in *November*, till the Feast of the *Nativity*, which happens the twenty fifth of *December* : And then they forbear Flesh and Milk, but may eat of Fish lawfully. The third is celebrated in honour of the *blessed Virgin*, and begins the twenty fourth day of *September* and ends the twenty-fifth day of *August*, which is *Assumption-day*. Their fourth and last Fast is in honour of the Apostles *St. Peter* and *St. Paul*, and begins the first Sunday in *Pentecost*, and ends on their day, viz. the twenty ninth of *June*. But as to the time or duration of this Fast, it is not certain, for it is according to the course of *Easter*. At this time as well as at the *Advent* they eat Fish, but in time of *Lent*, or when they fast in honour of the *blessed Virgin*, they do not.

C H A P.

C H A P. XX.

Of their Holy Pilgrimages.

THE *Jacobites* are used to go on Pilgrimage upon a Religious account : for to say in a word, there are many places in *Egypt*, where the Bodies of Saints, and Images of the *blessed Virgin* are kept, which they believe to perform many extraordinary Miracles. But about the middle of *Lent* for the most part, they are wonted to travel to *Jerusalem*, and because the Road is infested with Thieves and *Arabs*, they use all to gather together in the *Metropolis* of *Egypt*, whether *Jacobites*, *Greeks*, or *Europeans*, Merchants or Artificers, Pilgrims, &c. and there joyn in one Body, or *Caravan*, as they call it, and the number of the Pilgrims is so great that it sometimes exceeds sixty thousand Men. And after in this manner they are assembled together, they ascend their Camels and begin their Journey, and in twelve or fifteen days space reach the City of *Jerusalem*. But before they arrive there they are to enter into the City of *Gaza*, and then *Catea* and *Ravilay*, in which three mentioned places they are to pay a Toll or Custom to the *Turk*, such as are Subjects, eight *French* Crowns, the rest double, to wit, sixteen : Again, when they are come to *Jerusalem*, four Crowns are to be given by the Subject, eight by the rest, and they live in a sort of Hospitality together, as long as they stay at *Jerusalem*, where all the Holy Week they visit the Holy places. But on the Sabbath-day they assemble all together in the Church of the Sepulcher and hear Mass, which all the Bishops that are present, celebrate in so many several Chappels. In the Chappel of the Sepulcher only the Patriarch of the *Jacobites*, if he be present, otherwise his Vicar, with some of the *Abyssine* Churches, upon whom, they say, a Light shineth out of the Sepulcher. But

the *Turks*, that are Keepers, extinguish all the Lamps and Candles set up that day in the Church, which are again lighted by the Divine Light springing out of the Sepulcher. But many esteem this to be a fiction; and in truth it is so: it is possible, and many testify, that this might anciently have been, when those that professed the Christian Religion were very rare, but now the Faith being displayed through the whole World, we have no need of any such Miracles. But that the *Turks* may have a good esteem of the Christian Religion, they are wont to deceive the credulous minds of the simple with such Arts, as may bring no damage to the Christian Faith, feigning the Lamps to have been kindled by a light shining out of the Sepulcher, when indeed they have a Lamp suspended out of the Sepulcher, with which the Priest lighteth up again all the rest that were extinguished. And this is done by the *Ethiopians*, or the *Jacobites*, because they alone, as we said before, celebrate *Mass* in the Chappel of the Sepulcher. Many *Europeans* believe this, but to impose upon the *Greeks* and *Chaldeans* in this matter is a thing impossible.

The first day of *Easter* being past, they visit the Holy Places which are out of *Jerusalem*, as *Bethlehem*, the River *Jordan*, and the rest of the Holy Places of the *Passion*, which they do throughout the whole Week of *Easter*, and after this, every one returneth into his own Country. But there are also some peculiar places in *Egypt* to which they go upon a Religious score, as first to the *Virgin Mary's* Temple to which they are accustomed to go, thinking on the eighth day of *September*, which is her Birth-day, the Blessed *Virgin*, together with some particular Saints, appear in a phantastick manner in the Circuit of the Sanctuary; which many flock together to see, Many other places likewise they have dedicated to Saints, as to *St. George*, *St. Antony*, and others; and because they are famed for many Miracles, out of devotion they repair thither in a great number; they take Beasts with them, which they offer up as a Sacrifice in honour to the Saint, and when they have boyled them, eat of them in the Temple.

C H A P.

C H A P. XXI.

Of their Food, and Custom in Eating.

W HEN they are call'd upon through excessive heat in their languishing stomachs, and the thirsty Spirits in their Liver, to drink, they repair and refresh their too much exhausted Bodies by the vertue of cold Meats or Drinks, or a suffection of frigid Aliments, with which the County much abounds. And altho' almost every day, six Oxen, and twelve thousand Sheep are slain, yet they had rather, for the most part, feed on Milk, Herbs, and other things, but on *Wednesdays* and *Fridays* they eat only Fish: And this is their manner in Eating.

Their knees being buckled under them, they sit upon the ground about a Table which is spread before them, and if an Ecclesiastick be present, taking Bread and breaking it into pieces with his hands, for it is unlawful among us to use a Knife; after he has given Thanks he distributes to every one, which being done, they prepare themselves to eat.

C H A P. XXII.

Of the Education of their Children, and their Publick Schools.

A MONGST the *Jacobites* their Children are instituted in Publick Schools, in which they are instructed in Religion, and Good Manners; for they affect not Sciences: they learn

learn only to Read and Write in Arabick and Coptic Tongues. Boys also are wont in these Schools to commit to Memory the *Psaltery*, and *St. Paul's Epistles*; they learn for the most part *Geometry* and *Arithmetick*, because these two Studies are very useful and necessary upon the account of the overflowing of the *Nile*, whereby the Limits of their Fields are lost; so that it becomes necessary for them to measure out their Land, and by the benefit of the first of these Sciences they compute the yearly increase.

CHAP. XXIII.

Of the Exercises of their Nobility, and Common People.

Such of them as are Noble, for the generality, are accustomed to be *Secretaries* to the principal Turks, *Chancellors*, *Questors*, *Procurators*, *Regalium munerum*, *Commissioners* of Tythes and Customs, &c. so that they have in their hands the whole Great *Sultan's* Revenue proceeding out of this Country. Others of them are *Arithmeticians*, or *Geometrieians*, to meet and measure out of the Ground, and to cast up the Money yearly going out of *Egypt*. The Commons amongst them are either *Artificers* or *Servants*: *Artificers* are of the following Professions, viz. *Goldsmiths*, *Jewellers*, *Shoe-makers*, *Smyths*, *Tailors*, *Masons*, *Engravers*, *Carpenters*, &c. The *Servants* serve as well *Turks* as *Christians*, or *Hebrews*. And thus much of the *Jacobites*, which altho' inellegant, 'tis hoped the Reader will accept.

By

BY WAY OF CONCLUSION TO THIS HISTORY.

IF amongst our usual observations that be generally so true, *An Inch of Liberty usually increases into an Ell*: The gentle Reader must accuse himself, if he be accosted again, before he can well be thought to have digested those few Historical Viands that have been set before him.

Some useful Remarks concerning those several Regions in which these Jacobites inhabit, are such as these.

Egypt is the most North-East Country in *Africa*, and the most contiguous to *Asia* of any of its parts, having for its bounds, East, West, North, and South, the *Red Sea*, the *Isthmus*, or Neck of Land between that and the *Mediterranean*, *Barca*, *Nubia*, and the *Midland Ocean* its self, which in-

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compasseth

compasseth it on the North : Its length and breadth are, the first about Twenty Leagues, and the last, according to some accounts, not half so much, inhabited chiefly in the Valley on both sides the Nile, which washes it through the whole length the space between the Mountains and the Red Sea, being mostly *Desert*, it stands divided at this time, according to a late account into Twelve *Provinces* or *Governments* to which the *Port* usually sends a *Bassa* to command them ; upon whom the several Governours of the several *Sangracates* depend, who give him yearly, as a *Tribute*, so many *Purses*, each containing so many *Lion-Dollars* according to worth and goodness of their Country ; the constant Revenue issuing from hence to the *Grand Signior*, is about Eight Millions, and Ten Thousand Pounds Sterling by the year ; It's chiefest Ornament for many years has been *Grand Cairo*, the Ancient City of *Alexandria*, being remarkable for little else at this time but a *Mosque* where *St. Mark the Evangelist*, their first *Bishop* is said to be buried : This City was built at the first by the Command of *Alexander the Great*, and by him Peopled immediately after the Conquest of *Egypt*, and afterwards also in *Pompeys time*, adorned with many goodly Buildings and Structures ; but not one Moiety of it at this day, by reason of its *Evil Air*, is now inhabited : *Rosetto* and *Damiata* are the Two remaining Cities of most Note in *Egypt*, notwithstanding some more are of some Estimation ; as *Sajet* seated on the River Nile, said to be the dwelling place of *Joseph* and *Mary*

Mary, when they fled with *Christ* from *Herod* ; and *Sues* and *Cossir* noted the one for an *Arsenal*, and the other for *Merchandizes* of the *East* ; and too many others here to recite. *Libya* in the next place, commonly passing under the Name of *Barca*, is also a *Countrey* that almost alwayes followed the same fortunes with *Egypt*, and is now adjoining to it, and as *Egypt* is under the Dominion of the *Turks*, anciently called *Libya*, from the black Complection of its Inhabitants, and containing principally that part of *Barca* or *Barce*, which is Neighbouring on *Egypt*.

Nubia is one of the most Southern Borderers on *Egypt*, lying partly *Eastward* on the Nile, and partly on several Provinces ; some of which belong to the *Abyssines*, and some to the *Turk* ; a Country extending it self Four Hundred Leagues in length, and almost Two every where in breadth, the Inhabitants are a Trading People, dealing through all *Egypt*, even to *Cairo*, whether they baer several Rich Commodities, with which their Country is stored, as *Civit*, *Sanders*, *Ivory*, &c. they are under the same Government, both as to Temporal and Spirituals, as those of *Egypt* and *Libya*. This Country is the most Northern part of *Ethiopia*, bordering upon *Egypt*.

Thebais of the Ancients, is that which borders on the Red Sea, on the East of that we call *Subid* or upper *Egypt* ; part of which also is contained in *Bechria* or Middle *Egypt*.

Ethiopia is divided according to the Moderns into Higher and Lower, and extends it self to the Confines of *Ægypt*, subject mostly to the *Abyssin-Emperor*, who commands all the Countries almost as far as *Ægypt*: The *Jacobites* here submit themselves to the Jurisdiction of the *Bishop of Alexandria*, as do those of the several places before-mentioned.

Cyprus so called from the great quantity of its *Cypress-Trees*, as 'tis conjectur'd, is by much the largest of all the Islands of *Asia minor*, and abounding with its Richest and most Valuable Commodities; in this, as in other places, subject unto the *Turk*, the *English* have a *Factory*, together with a *Consul*, who is generally chosen by the *Levant Company*, and established by an Ambassador. *St. Paul* and *Barnabas* first planted the *Gospel* in this *Ile*, and here *St. Barnabas* was born.

F I N I S.
